

14
True Loyalty; or Non-Resistance the only Support of Monarchy.

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SERMON

Preach'd at

St. Pancras, Middlesex

ON

SUNDAY, June 10. 1716

BY

WILLOWBY MINERS, M. A.

Is Dedicated by

L O N D O N:

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To all Sincere

L O V E R S

O F

Episcopacy and Monarchy,

That is, of our

CONSTITUTION

BOTH IN

Church and State ;

T H I S

DISCOURSE

(Which has been much misrepresented)

Is Dedicated by

Their humble Servant,

Wilowby Miners.

ISAIAH XXX. 10.

Latter Part.

*Propheſie not unto us right Things,
ſpeak unto us ſmooth Things, Pro-
pheſie Deceits.*

THE Prophet in this Place ſhews what a Progreſs Judah and Jeruſalem had made in Sin; to what an amazing Pitch of Wickedneſs they were arrived; when they found their Actions not agreeable to what the Seers and Prophets declar'd to be the Word of God, inſtead of endeavouring to conform to the Precepts deliverd, they ſtrove to ſilence the Seers and Prophets, or what was worſe, to perſwade them to decline telling them their Duty, to ſow Pillows under their Arms to ſooth them in their Vices: And that he might do this in the moſt convincing Method, he repeats the Sum of what they were audaciouſly wont to dictate to their Spiritual Guides, that the very Repeating thereof might cover them with Confuſion of Face. The Context runs thus.

Now go, write it before them in a Table, and note it in a Book, that it maybe for the Time to come for ever and ever: That this is a Rebellious People, lying Children, Children that will not hear the Law of the Lord: Which ſay to the Seers, ſee not, and to the Prophets, propheſie not unto us right Things, ſpeak unto us ſmooth Things, propheſie Deceits: Get you out of the way, turn aſide out of the Path, cauſe the Holy One of Iſrael ſor to ceaſe from before us.

This daring rebellious Race would fain have their Seers and Prophets not dare (for fear of their reſenting ſuch palpable Affronts) to ſpeake any Thing that claſh'd with their beloved Luſts, their obſtinate Rebellion againſt a Gracious God, No, the greateſt Truths, if they in any wiſe grated with their Carnal Appetites, they would not away with, but required to have their Conſciences lull'd aſleep with ſmooth agreeable Falſities, ſuch as were not inconfiſtent with their vicious Actions, and temporal Advantage, ſuch as would not put any ſtop to them in their Career to Deſtruction.

'Tis not the particular Privilege of the Age wherein *Isaiah* lived, or of *Judea*, to boast of having produced such an abandon'd Race of Mankind; no, such were the *Gnosticks* in the Primitive Times of Christianity, whom if *S. Paul* would have pleas'd, *i. e.* have Preach'd agreeable to their Heresy, he would not have been the Servant of Christ; which he chose rather to be, than to gratify them; he chose rather to perswade *e. i.* (avert the Anger of) God, than Man - Nor is the presumptuous Race yet extinct; we have many among us, who unworthily bear the Name of Christians, nay of Protestants, who bravely degenerate from the true religious Practices of the Primitive Christians; who delight in the Destruction of their Fellow-Creatures, and can only be denominated Men from their shape; I say, this present Age, this Nation, the adjoining populous City may contend for Precedence in Vice.

We have Men who say to the Seers see not, and to the Prophets prophesie not unto us right Things, speak unto us smooth Things, prophesie Deceits: "Let us hear no more unwelcome Truths, cease your unpleasant, dismal grating Reproofs; our delicate Ears will not bear such harsh Doctrine, as the ungentle Mention of Hell, Damnation, an exact Account by an Impartial Judge; we have large Temporal Advantages, heap up great Riches by Extorsion, by grinding the Face of the Poor; we will not quit these present Benefits for Conscience sake, for a Reward at a great Distance, say what you will, we are resolved to go on in our Good-Old-Cause; all your too officious Calls to Amendment are lost upon us; your to squeamish Consciences will not suffer you to comply with this our reasonable Request of Preaching in truth and not right Things, 'tis but branding you with the Name of Malignants, and so we'll quickly silence you."

And these Men who bare the Sacred Name of Christ are much more inexcusable then those whom the prophet in my Text reproves, inasmuch as they have a greater, a clearer Light shining to them, then the faint Glimmiring of the Law; and consequently, greater shall be their Damnation: Forasmuch as Light came into the World, but they loved Darkness rather then Light.

But tho' Men are so unreasonable, as to desire this of their Spirituall Guides yet must not they be humoured in their Folly; they must, they shall hear of their Sins, their Rebellions, and the unavoidable Consequences thereof tho' it sounds never so harsh in their nice Ears; otherwise those who ought to have reprov'd them, whose Duty it was to have painted their Crimes in lively Colours and dreadful Shapes, those who watch

over

over them for their Souls Good, those who must give an exact Account of the Souls committed to their Care, if they suffer such Multitudes to be lost by their remissness; if preferment makes them Wink at Vice, or Preach smooth Things, if persuasive Gold Padlocks their Mouths; if the Frowns of great Men, the fear of Poverty, Imprisonment, Persecutions, or even Death in its most shameful and painful Manner, can prevail upon them, to prophesie Deceits, they will bring an heavy Load upon their own Shoulders; 'tis more eligible to be silenced in this World, than to cry bitterly in devouring Fire for ever, to suffer the most cruel Temporal Death, than the most exquisite Pains of Death to all Eternity, without a Possibility of Dying; and should any unwelcome Truths, which any of the Ministers of Christ's Word are obliged in Conscience to Preach, subject them (thro' the Iniquity of the Times) to any of the forementioned Pains, gladly should they embrace their fetters, and rejoice that they are accounted *Worthy to suffer Shame*, for thus daring to preach the unfashionable Doctrine of Christ, his Apostles, and of the Church of *England*; being firmly perswaded, that no Temporal Consideration ought to prevail upon us, *not to cry aloud and spare not, not to lift up our Voices like Trumpets, and tell Israel of their Sins*. We must not dare to say Peace, Peace; when God saith, *there is no Peace to the Wicked*: We must not dare to speak smooth Things, or prophesie Deceits, lest the People be taken away in their Iniquity, and their Blood be required at the Watchman's Hands. *So thou O Son of Man; I have set thee as a Watchman unto the House of Israel: Therefore thou shalt hear the Word at my Mouth, and warn them from me. When I say unto the Wicked, O wicked Man thou shalt surely Die; if thou dost not speak to warn the Wicked from his way, that wicked Men shall die in his Iniquity, but his Blood will I require at thine Hand. Nevertheless, if thou warn the Wicked of his Way to turn from it; if he do not turn from his way, he shall die in his Iniquity, but thou hast delivered thy Soul,* Ezek. xxxiii. 7, 8, 9.

From hence appears the great Unreasonableness of the Request of these Men. How can they say to the Seers, *See not*, when the Scripture saith, *If he dares meanly comply therewith, not only they shall die in their Iniquity, but their Blood shall be required at the Watchman's hand*? How can they say to the Prophets, *Prophesie not unto us right Things, speak unto us smooth Things, prophesie Deceits*? How can we speak smooth Things? How can we prophesie Deceits? when we know that *the Prophet who shall presume to speak a Word in the Name of*
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the Lord, which he hath not commanded him to speak, even that Prophet shall surely die. With what Assurance then can they desire, command, nay force (as much as temporal Advantage can) us to do so? to pull down the Vengeance of an offended Deity upon our own Heads; to lose the Favour of our Everlasting Benefactor, by gratifying the sinful Request of a temporal Patron. Why must we not deliver our own Souls? Why must we not obey God rather than Man? when we know the latter *can only kill the Body, but the former can cast both Soul and Body into Hell.*

I might confute many Heresies, many wild extravagant Notions, tho' hid with specious Pretences to Sanctity; but shall at this time content my self with considering one Position, destructive of all Civil Government, and which has more than once brought this unhappy Nation into the utmost Confusion; from the Evil Consequences of which I know not when we shall be wholly extricated.

The Republicans, the Troublers of our *Israel*, have as the Basis of their *Hypothesis*, been long endeavouring to rob the Almighty God of his Prerogative, in setting up Kings, and as impudently transferr'd it to our Sovereign Lord the People, that by this specious Pretence they might more easily conclude what they drive at, namely, that the People have also the Right of removing them. Thus do they by their Schemes render the Word of God of none Effect; and any one might think that these Men that maintain these Positions, either never read, or did not believe the Sacred Truths delivered in Holy Writ, where God so often claims an absolute Right to the setting up, and removing Kings, as is plain from *Dan. ii. 21. God changeth the Times and the Seasons: he removeth Kings, and setteth up Kings. God is the Judge: he putteth down and setteth up another, Psal. lxxv. 7.* But we must not suppose God in this not to claim a greater Share than in the other Actions of Mankind, that is, barely to concurr with them, in giving them Health and Strength to enable them so to do; for thus far God assists Men in their most abominable Deeds; for according to this Position, every successful Rebel that can but gain Possession of the Power and Regalia, would also be said to be set up by God; at this Rate, rebellious *Absalom*, while he was in Possession of the Metropolis, and most part of his Father's Kingdom, would have also been said to have been set up by God; and in our Nation, *Oliver Cromwell* would have been more properly the Lord's Anointed, while without Controul he enjoyed the Regal Power (tho' under a Name less odious to the sanctified Zealots) ramm'd the *Covenant* and *Abjuration* not

not only of *Charles Stuart*, but of all the Line of King *James the First*) down the enthralled Subjects Throats, than was they banish'd *Charles II.*

But we find that God, the only Judge of Princes, will not allow of those Princes whom he has not set up; we find him expostulating with his People: *They have set up Kings, but not by me; they have made Princes; but I knew it not: Hos. viii. 4.* Since the Almighty here declares, that there have been Kings and Princes, who were not set up by him, in vain is that Text in the 13th to the *Romans*, made use of, to prove all Obedience to be due to Usurpers, (*viz. there is no Power but of God, the Powers that be are ordained of God*) And the Text only proves, that Usurpers do not derive their Titles from God.

Since 'tis plain from Holy Writ, that God it is alone, who disposes, as he thinks fit, of Scepters and Diadems, and when the People will presume to wrest this Power from him, or to go joint Sharers with him, he protests against it, and says, that those Kings and Princes so made, were set up not by him, nor did he know it; that is, they had no Commission from him so to do; without which express Commission, they encroach upon the Prerogative of God, whenever they presume to dispose of the Scepters or Diadems of this World. If Kings derive their Authority from God, and not from the People, as I have plainly proved, it can never be proved that the People may spoil them of that Authority which they derive from God. Their Persons are sacred, because they represent God, neither may they ever be resisted, either in the good or bad Administration of their Office by their Subjects: They by vertue of their Commission are accountable to none but the Almighty; and God is too jealous of his Honour to suffer any with Impunity to usurp his Province: All the Weapons that may lawfully be made use of against a wicked King, are Petitions, Remonstrances, and humble devout Supplications to God to deliver them in their Distress.

The Patrons of Rebellion indeed pretend to greater Liberty; they say, "Tell us not that 'tis our Duty tamely to sit still, and see all that is dear to us made a Sacrifice to the unjust Will of a wicked Prince, tho' he be our Lawful Sovereign; we will not be persuaded that 'tis our Duty thus passively to submit our selves; you shall not persuade us to make use only of Prayers and Tears, or to fly from one City to another; we have stronger, more convincing Arguments in our Hands, and they shall not rust in so glorious a Cause, when our All's at Stake. Our Prince is the Minister of God to us for Good; and if he does not consult that Good, he is no longer God's Vicegerent; by running into Measures destructive

destructive of his Subjects Good, he forfeits all his Dignity, and, as an avowed Enemy to God and Man, may, and ought to be deposed even by us. For what reason has God given us Arms? For what have we Liberties and Properties? For what does the Prince so solemnly swear to preserve all these inviolable? If when we see him break thro' all these Sacred Tyes, we may not have recourse to the Arm of Flesh, to oblige him to a more strict Observance thereof.

Our Case is different from that of the Primitive Christians; we have Laws enacted in our Favours, ample Privileges, Immunities to maintaine, and we will not see them encroached upon; 'tis not your Province to interfere with our Resolutions in this Case; we will not, as long as we have a Drop of Blood in our Bodies see ourselves, our Posterity enslaved, our Holy Religion abolish'd, if we can prevent it, be the Means according to your Cant, how unwarrantable, soever. Preach therefore unto us smooth Things, Things grateful both to Flesh and Blood; Tell us of the Original Contract, that the Breach of Faith is reciprocal, that if the Prince violates his part, we are discharged from our Allegiance, and may rise up in Arms against him, depose him, call him before us his Judges, and punish him with Death for his Mal Administration. Point out to us the Cases when we may rise up in Arms, or leave us to be Judges thereof, and then every Rebellion that succeeds will be comprehended therein, and be termed a Case of Necessity. This smooth Doctrine will down with us: But grate not our Ears, trouble not us with your foolish, fond Notions of Submission and Non-Resistance, the Sacredness of the Persons of Princes; we are to wise to be led away by such Chimera's from consulting our own Preservation, when we have it in our Power: Be the Means what they will, Success will give a Sanction to them; we shall have the Gallows, and consequently, what we will call Law on our side, and then who dare call us Rebels?

But it is not our Duty to preach such smooth things, tho' by so doing we might improve our Fortune, stand fair for good Livings, or perhaps Bishopricks; we must not be even so stupidly moderate as to be silent in this case, least it be taken for a tacit Assent; we must discharge our Duty; whatsoever Inconveniences we expose our selves to; we may justly condemn these impious Tenets,

First, As we are Men, Members of a Civil Society.

Secondly, As Christians.

Thirdly, As Members of the Church of England.

I. As we are Men, Members of a Civil Society. Accord-

ing to their Schemes no Government can subsist, (if the Supreme Governor or Governors may be at any time resisted) much less Monarchy. How can any Governor rule in Safety, if the People are to be his Judges, and have Power to punish him ? Let him rule according to the exactest Laws of Reason and Revelation ; let his Reign be never so Just, Merciful and Good, if but a Notion to the contrary (how groundless soever) should possess the giddy Brain of the many headed Monster, they presently will have recourse to their own inherent superior Power to reform these imagined Abuses, to displace his Ministers, to ruin, and sacrifice them ; and 'tis much, if any Bounds are set to their Fury, if their Resentment is not carried even to the sacred Person of the Prince ; of all which, our Ancestors hurried on by a specious Zeal for Religion, have given too melancholy Proof in their Behaviour towards as Religious, Gracious, too condescending a Prince, as perfect a Man as ever fill'd the *English* Throne, and once every Year we still offer up our Publick joint Prayers to God, that that innocent Blood of his Vicegerent (which nothing but the Blood of the Lamb of God can expiate) may not be visited either upon us or our Children.

How (I say) can the justest Prince be safe, if the unthinking Multitude is the Judge of his good or bad Administration * ? seeing that under all Governments there are, and ever will be Inconveniencies which cannot by any Care or Diligence of the Governor be prevented ; these ill Conveniencies must be born, or all Government must cease, since there never were, or will be wanting disaffected Persons, who love to fish in troubled Waters, to raise Discord betwixt Prince and People ; who make it their Business to instill their Grievances, whether real or feigned, into the Minds of the People, to cast an *Odium* upon the Government, to alienate the Affections, poyson the Hearts of the Subjects, foment Divisions, and blow up the Coals of Sedition ; since such Men are never wanting, and the easy Multitude are too apt to look upon every Mismanagement through Magnifying-Glasses, to improve every Mismanagement into a Breach of the Coronation Oath, and of the Constitution : How can the Best of Princes be safe, if the Power of calling him to Account should be lodged in the People ?

II. *As Christians.* To the Precepts of which Religion these Positions are direct Contradictions ; and had Christianity indulg'd its Professors with any such Liberty, 'twould have

* *Sunt semperque erunt sub omni regimine gravamina non pauca, quibus nulla regentium cura, nulla sollicitudo subvenire potest ; Aut hac cum illis sunt habenda, aut cum his illa sunt amittenda.*

dissolv'd all Government; but we can find no place in Holy Writ, whereon to ground this Doctrine, but many to the contrary, and a heavy Penalty assured to all, who shall presume not to conform thereto.

Let every Soul be subject to the higher Powers, For their is no Power but of God: the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves Damnation. Wherefore ye must needs be subjects, not only for Wrath, but also for Conscience sake, Rom. xiii. 1, 2, 5. Submit your selves to every Ordinance of Man for the Lord's sake: whether it be to the King, as supreme, 1 Pet. ii. 13, 14. And David said unto Abishai, Destroy him not, for who can stretch forth his Hand against the Lord Anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him, or his Day shall come to die, or he shall descend into Battle, and perish. The Lord forbid that I should stretch forth mine Hand against the Lord's Anointed, 1 Sam. xxvi. 9, 10, 11. Then said Jesus unto him, Put up again thy Sword into his Place: for all they that take the Sword, shall perish with the Sword, S. Matt. xxvi. 52. From these Texts, and many more, appears the absolute Unlawfulness of Resistance in any Case; and if our Saviour so sharply rebukes S. Peter, for resisting the Officers who came to apprehend the Lord of Life, and also declares, that all who take the Sword, shall perish by the Sword, I know not what can justify it.

Nor let them feed themselves up with their Objection; *How then shall the Scriptures be fulfilled? Our Redeemer knew full well, that if he would ask his Father, he could easily have been delivered from his Persecutors: But how? Not by any Endeavours of Rebellious Subjects, but by Ten Thousand Legions of Angels, who have a Commission superior to that of any King on Earth.*

We must therefore tell them, that as Christians they cannot pretend to any Liberty of Resistance. And I fear, those who have had any Hand in Rebellions, or betted them by defending such Republican Principles, that these Numbers of deluded Miscreants have nor, nor will not find the Exception allowed (which they so strenuously contended was implied) when they shall stand in most need of it, when they appear before the awful Tribunal of God, whom, in the Person of his Vicegerent, they have Insulted.

We must tell them, that a wicked Prince is as much a Prince, as much the Minister of God to us for Good, if we by our own Folly do not prevent the gracious Designs of God) as a Good Prince, though this be lent us in his Goodness,

Goodness, that in his Wrath to punish a Nation for its crying Sins. The destroying Angel, whom *David* saw over *Jerusalem*, was as much the Minister of God, as were those who brought the joyful News to the Shepherds of the Birth of Christ our Redeemer. What then becomes of what they so often, and with so great Assurance repeat? " Shall we all be Sacrificed, because the Prince will have it so? They mistake it is not the Prince, but God, who punishes them by the means of a wicked Prince; and shall they, whilst the Hand of the Almighty is heavy upon them, whilst He is correcting them with Judgment for their Offences, whilst his Hand is stretched out against them, in Mercy to reclaim them by temporal Chastisements; Shall they, by adding to their sinful Account, provoke him to correct them in his Anger, to pour out upon their guilty Heads the utmost Fury of his Wrath, Anger and Displeasure? whilst he tries mildly to bring them to Repentance, shall they force him utterly to destroy, and put out their Name for ever and ever? shall they fly in the Face of the Almighty and say, " We will not be punished by thee;

The most strenuous Advocates for Resistance dare not justify such Actions) in this case, they must own that the best Method is to endeavour to appease a justly provoked God, by a meek Deportment, by a Dutiful Resignation to the Will of the Omnipotent, to humble our selves under the avenging Hand of God, that Recourse must be had to no other Weapons but Prayers and Tears, either to deserve a better Prince, or patiently endure the bad one.

We must tell them, That the Violation of Oaths is not reciprocal; it does not follow, if the Prince is wicked, that the Subject may be so too: if he breaks thro' all sacred Ties, that the Subject may do the same; if he will run head-long to Damnation, that the Subject is obliged to accompany him.

Every one must be called to an Account by a Superior, therefore the Right of calling the Prince cannot be the People, whose Superior the Prince is; if the People are perjur'd, they are accountable on Earth, where they have a Superior, and whose Province it is to take Cognizance thereof, *for he that beareth not the Sword in vain.* If the Prince is perjur'd, he has no Superior on Earth, and therefore is only accountable at the Throne of God.

Thus therefore must we tell them, That no Injustice, no Violence, no Oppression of the Prince whatsoever, can justify taking up Arms against him as Christians; much less, as

III. *Members of the Church of England.* Those who pretend to be such, and maintain this Doctrine, are most inexcusable; they had better repair to the Receptacles of Schism

and Rebellion, that we might know who are for us, and who against us, than screen themselves under the Wing of our Holy Mother, and be at the same time a Scandal to Her, and to the Reformation; none who maintain this Doctrine can be Her true Sons, since She has so expressly declared Her Sense of this Matter in Her Excellent *Homilies against Rebellion*; * and 'tis really a Paradox, how any of Her Sons can hold the contrary Opinion, and at the same time allow, that those *Homilies* contain a good and wholesome Doctrine; but few, very few have swerved from this Doctrine, except upon the *weighty Consideration of Preferment*, when they rather sought for Arguments to justify Facts, than for true Doctrine, in depraved Times; when all who were to be tryed by this *Shibboleth*; the weak Shifts they are forced to have recourse to, to solve the Contradiction betwixt what they formerly preached, and what afterwards they thought fit to advance, are too palpable; and it were to be wished, that they would confute what they themselves wrote and preached upon this Subject, while they were unbyassed.

Some would not have us preach up this unseasonable Doctrine, because, say they, 'twill scarce be consistent with the many Revolutions and Changes that have been made in the Regal Line within this Realm; as to this, I have little to say, but this I averr, that what I have delivered is the Doctrine of Christ, and must not be receded from upon any Account.

We must tell them, that their Case is not so different from that of the Primitive Christians, as they too fondly persuade themselves; we have indeed many Laws enacted in Favour of Christianity, and of the Subject; but I cannot find one, that empowers the Subject to resist his Lawful Prince, even in case the Prince breaks through all the Laws he or his Ancestors have made; nay, so far are we from having any such Law, that we have an Act exactly to the contrary not yet repeal'd, made 12 Car. II. Cap. 30. declaring, *That by the Undoubted and Fundamental Laws of this Kingdom, neither the Peers of*

* But, say they, shall we not rise and Rebel against so unkind a Prince, nothing considering or regarding our true faithful and painful Service, or Safeguard of our Posterity? No, saith good David. Shall we not rise and Rebel against our known mortal and deadly Enemy that seeketh our Lives? No, saith Godly David.

What shall we then do to an evil, to an unkind Prince, an Enemy to us hated of God. hurtful to the Commonwealth, &c. Lay no Hand upon him (saith good David) but let him live, untill God appoint and work his End, either by natural Death, or in War; by lawful Enemies, not by traitorous Subjects. Homily Sermon against wilful Rebellion, p. 601.

this Realm, nor the Commons, nor both together, in Parliament, or out of Parliament, nor the People collectively or representatively, nor any other Persons whatsoever, ever had, have, hath, or ought to have any Coercive Power over the Kings of this Realm.

While this Law stands unrepealed, the Actors in every Rebellion, that does not succeed, will deservedly incur the Penalty of High-Treason; and should it succeed, it would still be Illegal, still be Usurpation; tho' perhaps none durst openly call it so, for fear of being sacrificed for daring to speak right, and not smooth Things; nay, the Actors and Abettors in a successful Rebellion involve themselves in greater Guilt, (tho' the Punishment be at a Distance) than those who miscarry in their Attempts; for the only way for Usurpers to secure themselves in their illgot Possessions, is to sacrifice all those Loyalists that have Courage enough to assert the Cause of their Injur'd Depos'd Sovereign: And by these Means they are not only guilty of Rebellion, but also of the accumulative Sins of Robbery and Murder, deliberative, formal Murder of the best Subjects of their Lawful Prince.

Had therefore the Primitive Christians no Laws in Favour of Christianity, no Laws to empower them to resist; we have indeed many in favour of the Subject, and of our established Religion; but we have also this, which I just mention'd, which obliges us never upon any Pretence whatsoever to have recourse to forcible Means against our Prince.

The *Republicans* now are more harden'd in Vice, than their Predecessors in *Forty One*; who seem, in the Ordinances of that Parliament, to have been sensible of that Maxim in our Constitution, that *the King can do no Wrong, that his Person is Sacred*; and therefore pretended, that all they did was *For the Preservation of the King's Person, they took Arms by his Authority against himself, laid all the Blame upon the Malignants his Evil Councillors*. But now, openly is the Lawfulness of resisting the King maintain'd; and what's a greater Wonder, all looked upon as Disaffected, who will not agree to this Position, destructive of all Government.

We must not let them glory so much with their Notions of the Original Contract, till they can produce it, or tell us the Contents of it, and when, and where it received its Sanction: And it were to be wished, that those who have mentioned it, had cleared up these Things, and then their Conclusion drawn from the Breach thereof would have been of more Weight with all reasonable Men.

To sum up in short all I have said: We must tell them, that this is the meek Doctrine of Christ, this is conformable to the Primitive Christians Example; which if we would

imitate imitate, we must not have recourse to the Arm of Flesh; but call our own Ways to remembrance, and seek by Prayers and Tears to avert the Anger of God, to prevail with him to take away his Plague from us, leave our Cause with him, who has declared *Vengeance is mine, I will repay*, and not, as if the Arm of the Lord was grown short, presume to call those to Account, who know no Superior upon Earth but God, and consequently are only accountable at his Tribunal.

We must tell them, that under Persecution, instead of relieving our selves by Rebellion, 'tis the way to make our Case much more miserable; for *a Rebel is worse than the worst Prince, and Rebellion than the worst Government of the worst Prince that hitherto has been.* Homily against Rebellion.

This, we must tell them, is the Doctrine of God, of the Church of England, and consequently must not be made of none Effect by the Traditions of Men: It must not be strain'd to make it agree with every successful Rebellion, no; all Alterations in State must be brought to this Touch-stone, accordingly be either allow'd or condemn'd, for Success will not add a Tittle of Justice; what would have been Rebellion, had it not succeeded, does not changes its Nature by succeeding; the same Characters remain indelible, and Damnation will still be the Reward; Force indeed, and Fear of Punishment may silence the Truth, and not suffer it to appear, save in Corners, in the Inner Chambers; but God is of purer Eyes, than to behold Iniquity, or to suffer it to go unpunished.

I shall conclude this Head with the Words of the late Archbishop of Canterbury: *Wo to all Princes upon Earth, if this Doctrine (of Resistance) be true, and become popular; if the Multitude believe this, the Prince, not armed with the Scales of the Leviathan, that is, with irresistible Power, can never be safe from the Spears and barbed Irons, which their Ambition, and presumed Interest will provide, and their Malice will sharpen, and their passionate Violence throw against him. If the Beast we speak of, knows but its own Strength, it will never be managed: Wherefore such as own these Doctrines, destructive to all Societies of Men, may be said to have Wolves Heads, as the Laws of Old were wont to speak concerning Excommunicated Persons; and are, like those ravenous Beasts, so far from deserving our Love and Care, that they ought to be destroy'd at the common Charge.* Mr. Hobbes's Creed examin'd by the late Archbishop of Canterbury. The Second Edition. P. 170, 171.

To conclude, if all Ministers would but strictly exert themselves in the Discharge of their Duty, it would not on-

ly be conducive to their own private Advantage, but also infinitely to the Advantage of those who are arrived to that progress in Sin, as to lay to the Seers, see not, &c. For humouring them in their Follies, winking at their Vices, and not daring to reprove them, is all one, as if a Guide should suffer those whom he conducts, to be lost in Deserts, stifled in Quagmires, or break their Necks over Precipices, without so much as calling to them to warn them of the Danger they were in; the Cases are the same, save, on the one hand, Temporal Death will be the Consequence, on the other, Eternal Damnation.

And should we, in Compliance to these unreasonable Men, suffer them to go on unreprieved in their Career to the Lake of Fire, and plunge themselves irrecoverably therein, when they shall by Experience know that the Path they with such unwearied Application pursued leads to a Place, where shall be Weeping and Gnashing of Teeth, where the Worm never dieth, and the Fire never goeth out: Surely then they will Curse us for our Compliance for not putting them frequently in mind of the Danger they were in: The scene will then be changed; in the Bitterness of their Souls will they curse us, for suffering the Frowns of Man to deter us from discharging our Duty, for letting any Temporal Advantage over-balance our Care for both our Eternal Welfare.

And on the other hand, those who took warning, relinquish'd their Errors, forelook the Broad Road that leads to Perdition, and strove to enter in at the strait Gate, though by forfeiting their worldly Intrest, will thank us with unfeigned Joy, for having pulled them from the Brink of the fiery Lake, the Jaws of Hell.

Thanks be to God, we want not Men, who will not be overaw'd by the Frowns of any Man, how great soever; Men, who will speak the Truth, in spite of all the powers of Darkness; Men over whom no Temporal Advantage can prevail, or Persecution force to speak smooth things, or prophesie Deceits; Men who are not afraid of their Terrors, neither are troubled, since the Scripture assures them, that if they suffer for Righteousness sake, for daring to declare the Truth, happy are they; Men who will blow the Trumpet, and warn the People, who are resolved to do all in their Power to save the Souls of all whom they know to be in Error, but will at least deliver their own.

For if the Watchman blow the Trumpet, and the People are warned, and will not by a speedy Repentance save themselves, they are altogether without Excuse, they heard the sound of the Trumpet, and took not Warning, their Blood shall be on their own Heads, but the Watchman hath deliver'd his Soul.

If after what I have said, *This will be a rebellious People, lying Children, Children that will not hear the Law of the Lord: Will still say to the Seers, See not; and to the Prophets, Prophecy not unto us right things, spake unto us smooth Things, prophesie Deceits: Get you out of the way, turn aside out of the Path, cause the Holy One of Israel, to cease from before us. Wherefore thus saith the Holy One of Israel, because ye*

despise this Word, and trust in Oppression and Perverseness, and stay thereon: Therefore this Iniquity shall be to you as a Breach ready to fall, swelling out in a high Wall, those Breaking cometh suddenly at an Instant. And he shall Break it as the Breaking of the Potters Vessel, that is broken in pieces, he shall not spare: so that there shall not be found in the Bursting of it, a Sherd to take Fire from the Hearth, or to take Water withall out of the Pit. For thus saith the Lord God, the Holy One of Israel, in the Returning and Rest shall ye be saved, in Quietness and in Confidence shall be your Strength; and ye would not.

I must now apply myself to you, as an Advocate for these poor Children, who by the voluntary Subscriptions of the Society, and by the liberal Contributions of others, are Cloathed, and Educated in the Principles of the Church of England.

If we would support our Holy Mother in her Necessity, I think these Means will not be ineffectual; we can but do our best as long as our frail Bodies will hold out; but by imprinting the Fundamental Truths of Holy Religion in the Minds of these Tender Infants, we may contribute to the Support of our Church even after our Decease; which the Enemies of our Church seem to be sensible of, by their Endeavouring to suppress these Nurseries of Christianity and Loyalty.

The Schismatick are, at this Juncture, more than ordinarily Intent upon erecting Seminaries to propagate Schism and Rebellion all over this Nation; many they have erected, and more are Daily expected to be set up; and shall we not exert our selves in our own Case, as much or rather better than they? Since they drive on so furiously to abolish Episcopacy, shall not we endeavour to maintaine it?

We see they have partly accomplish'd their Designs; they glory that now there is not an Episcopal Minister to be seen in about two Thirds of all Scotland; which is more than could be said since the Revolution: Unhappy Scotland!

This is, as they would have it also through England and Ireland.

But I hope, the Lord in Mercy will preserve a Legal, Valid Ministry, in spite of these Schismaticks,

These Children instead of being Enemies to the Episcopacy, 'tis to be hoped, will (thro' the Education that is given them) know, that where there is no Bishop, there is no Church, no Valid Sacrament, they will not call Loyalty Rebellion; nay: should the PRETENDER gain Possession, instead of serving or supporting him, they will be able to distinguish betwix Possession and Right, and should they lose their Lives in Defence either of Monarchy or Episcopacy, 'twill be a Satisfaction to us, to think we have any ways contributed to the Education of those, who had Grace to resist even unto Blood.

F I N I S.